The Western Luminary.

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From the Vermont Chronicle.

EARLY EDUCATION.

Mr. Tracy—I noticed, last year, in one of your papers, some interesting remarks respecting the attendance of young children at family worship. Your correspondent very justly complains of those parents who deprive their children of this privilege till they are several years old; but I cannot agree with *him* in excluding children from the family altar or from the house of God till they are eighteen *months* old. Every day's experience teaches me more and more the importance of treating *little children* as accountable, immortal beings. I always encourage mothers to bring their infants to the house of God; not *once* merely, for baptism, but *constantly*, for divine worship. In *my family*, I treat the *youngest* as accountable to God and entitled to all the privileges of His children.

After reading the Scriptures before prayers, we usually call upon the children to give some account of the chapter read. When our youngest daughter, C. A., was about six months old, I thought I discovered in her countenance an anxiety to unite in this pleasing task; accordingly I called upon her to recite with the rest. The sparkling gratitude which she expressed on being honored with a seat at the domestic altar, and the faithfulness with which she has ever performed her part, encourages me to pursue this course. At first, when repeating her part, she could only say "*ah*" "*ah.*" From that she learned to say "*God*" "*my God;*" next, "we read about Moses;" thus climbing along till five years of age when she can give some consistent account of what is read.

The history of C. A.'s character encourages me still more to hope that this early attention has already been blessed to her salvation. At ten months old I corrected her with a severity which made me tremble lest her nature might sink before her stubborn will would bow. Nothing could have prevented my shrinking from this trial but the blessed word, "Spare not for his crying" —"he shall not die." From that moment to the present I have had no occasion to threaten, much less to punish her. She appears to dread no punishment more than the displeasure of *her God*, the rebuke of his word, and the frown of his children. fns.

Begin to educate your children early.—What is the object of education? To form the character. How is this to be done? Not by lessons, but principally through the influences of example and circumstance and situation. How soon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's bosom; from the hour that it becomes capable of noticing what passes around it, and knowing the difference of one thing from another. So powerful are the gradual and unnoticed influences of those early months, that the infant if indulged and humored may grow into a petty tyrant at ten months old; and tottle about at two years a selfish, discontented, irritable thing, that every one but the mother turns from with disgust. During this period every human being is making his first observations, and acquiring his first experience; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, to have originated in the early circumstances of life. Just as a deformed and stunted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

Journal of Education.

There is a moral atmosphere in a house.—There is a climate in a parent's house, there is a combination of circumstances to whose influence the child is exposed, which may not be detected or described, and which does more than all things else to temper his mind, to give the tone of his dispositions, to form his principles and habits, and to determine the growth, form, and stature of his whole character. If it be a deleterious influence, precept and exhortation will not prevail against it. Give exhortation and advice as you please—you might as well declaim against the malaria of Rome, or the enfeebling breath of the equatorial regions. It is an influence flowing from the character of the parents and other members of the family, and the arrangements of the household, and their familiar conversation and modes of speech, the conduct of their unguarded hours, their little preferences, their favorite tastes and whims—in short, all that they do themselves, and all that they say of others. This is an influence over the child's heart which is never interrupted. When you think not of it, it is operating. When you have forgotten that your offspring is present, it is operating. If it be of a tendency contrary to the language of your advice, it thwarts that advice. It puts a powerful and irresistible negative on every admonition.—It contradicts every profession, and sets at nought every expostulation. When you observe this, and see that your words are faultless, you think your child ungrateful, self-willed, perverse. But where does the blame lie? Is it wholly on his part? Believe us, no.—*Ib.*

THE PREACHER'S FAULT.

He does not adapt himself to those he professes to teach; he does not make them his aim; he does not study them; he does not throw himself into their modes and habits of thinking and feeling; he has nothing simple and natural in his official being.—They understand and relish the Pilgrim's Progress; and the history of Joseph; and the parable of the lost sheep, and of the prodigal son. They are easily informed and impressed by the sayings of our Lord, and the language of the Scriptures. But nothing is to be done in them without excitement; and they are addressed without emotion. Their very understandings must be approached through their imaginations and passions; and they are lectured as if they had none. They are never to be starved into a surrender; and they are circumvallated and trenched at a distance. They are only to be taken by an assault; and they are slowly and formally besieged. They want familiar and seasonable imagery; and to show the preacher's learning, they are furnished with allusions taken from the arts and sciences.—They want striking sentences, and the words of the wise, which are as goads and as nails; and they have long and tame paragraphs. They only want truths to be brought home to their consciences, for they admit them already; and they are argued and reasoned into confusion or doubt. They want precedents; and are furnished with precepts. They want instances; and are deadened by discussions. They want facts; and are burdened with reflections. —*Jay's Lectures.*

ANECDOTE.

The late Dr. Nisbet, celebrated for his profound erudition and ready wit, being asked how he would define *modern philosophy* or infidelity, replied, "It consists in believing every thing but the truth, and that in exact proportion to the worst of evidence; or, to use the language of the poet, in making windows to shut out the light, and passages to lead to nothing."

Flattery.—Flatterers are as mean and sordid as they are mischievous and odious.

POWER OF THE WEST.

From the Quarterly Jour. of the Am. Education Society.

AN ESTIMATE OF THE PRESENT AND FUTURE PHYSICAL, CIVIL AND MORAL POWER OF THE WEST, INCLUDING THE COUNTRY WATERED BY THE MISSISSIPPI AND ITS TRIBUTARIES.

The territory belonging to the United States, west of the Alleghany mountains, has been peopled with a rapidity, unparalleled in the history of any other country. Is is little more than half a century since the first white settlements were made on the vast territory, watered by the Mississippi and its tributaries. In 1790, the population of all the Western States and Territories amounted to less than 150.000 Now it is computed to be nearly 4.000.000, a population greater than that of the United States at the period of the revolution. Should these States continue to increase with the same rapidity for a few years to come, they will possess *physical* and *civil* power sufficient to control the destinies of the American republic. This consideration renders their present condition and rising importance, a subject of peculiar interest, and strongly invites the attention of the Patriot and the Christian. No one, we think, who truly loves his country, and has a sincere regard for the spiritual interests of his fellow men, will be disposed to treat this subject with indifference, when he reflects, that on account of their extent of territory, mildness of climate, fertility of soil, and inexhaustible sources of wealth, they are capable of sustaining a much larger population, than that of the most powerful nation of Europe.

We would, therefore, earnestly solicit the attention of our readers, to some remarks, connected with a statement of facts, on the several topics embraced in the subject which stands at the head of this article:—viz. The present and future Physical, Civil, and Moral power of the West.—We shall not enter into a minute detail of facts, but only present such prominent outlines of the subject, as will be deemed interesting to the patrons of this Journal, and to the public generally.

I. *Physical power.*—By the Western States we mean to include those which are situated between the Alleghany and the Rocky mountains, and are watered by the Mississippi and its tributaries. The territory which they embrace, including the territories of Michigan and Arkansas, contains, 528,000 square miles. It is only fifty-five years since the first English settlements, west of the Alleghany, were made in Kentucky At various periods since, settlements have been made in most of the States belonging to the Western division. Thirty eight years ago, the entire white population of all those States amounted, as we have said, by actual computation, to scarcely 150,000. Now they contain almost 4,000,000.—making a little over 7 persons to a square mile. Their ratio of increase for the last ten years, has been not far from 100 per cent. This ratio will probably diminish, as the country grows older, and those checks of population increase, which ever exist in long settled states. But it is hazarding little to say, that in 1850 the Western States will contain a population larger than that of the other three great divisions of the United States.

Of their capability to support a population equal in density to Massachusetts no doubt can be entertained. The number of persons to a square mile in Massachusetts is 70. By recurring to the number of square miles of the Western States, it will be seen that with a population equal in density to Massachusetts, they will contain 36,960,000 inhabitants. The effective military force of a population of 10,000,000 may safely be estimated at 1,000,000. When, therefore, the Western States shall contain a population equal in density to Massachusetts, their effective military force will be nearly 4,000,000,—an army superior to that which can be brought into the field by the Autocrat of all the Russias. The above estimate is undoubtedly much too low. A moment's reflection will satisfy any one, that the Western States are capable of sustaining a much larger population, who takes into consideration the salubrity of their climate, the extent and fertility of their soil, the richness of their mines, and the facilities they have for working them, and the great navigable rivers and tributary streams by which they are watered, suited either for manufacturing establishments, or the purposes of commercial enterprise and activity.

In the preceding remarks no regard has been paid to the unorganized territory belonging to the United States in the valley of the Mississippi. When, therefore, those immense regions between the Alleghany, and the Rocky mountains, shall be filled with a population equal in density to Massachusetts, their physical power will be greater than that of the mightiest nation now in existence.

II. *Civil power.*—By civil power is here meant, that influence which any division of our country possesses in the national councils. Proceeding, then, upon the calculations laid down in the tables published in another part of the present number of the Journal, it will be seen that the civil power of this nation will soon be wielded by the people of the West. Divide the United States into four parts, Northern, Middle, Southern and Western. The present number of Representatives in Congress from each of the divisions, is as follows.—Northern 39. Middle 67. Southern 64 Western 46. Whole number of representatives from the first three divisions 170. From the last 46. Under the present regulations the apportionment for a representative is 40 000. According to the best calculations that can be made, it is ascertained that in 1850 the population of the Northern Middle, and Southern divisions of the United States will 11,384,703: while that of the Western division will be 11, 424 550 Should the rate of apportionment be the same then as at present, the first three divisions will have 267 representatives, and the Western 268, leaving the balance of power in favor of the West. The apportionment in future will no doubt, be much larger than at present; but upon the principle of equal representation, whatever the apportionment may be, the weight of influence possessed by the West will be the same.

In a little more than twenty years, therefore, the Western States will have a majority in Congress; and in fifty years, that majority will be overwhelming. Of course they will be able to control all the measures of the general government which are of great national importance.

The Constitution provides that Congress shall have power to lay and collect taxes, duties, imposts, and excises; borrow and coin money; regulate commerce; declare war; raise armies and make appropriations for their support; provide and maintain a navy; make rules for the government and regulation of the land and naval forces; to provide for the calling forth the militia to execute the laws, repel invasions, &c.; and to promote the progress of science and the useful arts, &c. &c. But besides the power which the Western States will possess in Congress, they will be able to control the choice of President and Vice President, because they will be entitled to as many electors as they have representatives.

Add to this, the population which the unorganized territory will probably contain, and one glance will be sufficient to show, that the civil power of this government must at some future period pass into the hands of the people of the West And that period is not far distant. Before the present generation shall have passed off the stage, the "star of empire" will have taken "its way westward," and the consequence will be either a blessing or a curse, just in the degree that virtuous or vicious principles prevail among the people.

III. *Moral power.*—It is now generally admitted, that the stability of republican institutions must depend upon the intelligence and moral virtues of the people. "Knowledge is power," and the reverse of the proposition, that ignorance is weakness is true, only when the physical energies of men are not directed by an intelligent head. Knowledge can be productive of good only when influenced by virtuous principle; but wanting this redeeming quality, it may be, and often has been, used for the worst of purposes. And experience has shown, that even ignorance itself, is one of the most powerful instruments of evil, ever wielded by unhallowed ambition. Thus the blind devotion to their rulers of the ignorant serfs of Russia, would render that government in the hands of an ambitious leader one of the most formidable on the globe.

Now when we reflect that the Western States, according to the lowest estimate, are capable of sustaining a population of more than 40,000,000, we feel that their moral power must be great, either for good or evil, in proportion as intelligence or ignorance, virtue, or vice, prevail among their citizens. We have before shown that in 1850 they will have a majority in Congress; and it is well known that the character of a representative ever corresponds with that of his constituents. If the people are industrious and virtuous, then their representatives will be men of a like spirit. But if ignorance, licentiousness of manners, and a disregard of religious obligation prevail in the community, then reckless demagogues, and abandoned profligates, will sit in the sacred hall of legislation; and ambition, and self aggrandizement, and love of power, will take the place of patriotism, and public spirit, and an unshaken attachment to the best interests of the nation. Where such a state of society exists, the elective franchise, which is the peculiar glory America, will become one of its deadliest scourges. Nothing, therefore, can prevent a dissolution of the union, and save our free and happy institutions from utter subversion, but patriotism and intelligence, directed, animated, and controlled by the purest moral principles pervading all classes of people at the West. How shall this object be obtained? The Christian believes that "righteousness exalteth a nation." Not that righteousness merely, which is founded on the maxims of worldly policy, but "the righteousness which is of God by faith." The religion of the gospel is his only hope. Let this be generally diffused among the people, and it will make any community prosperous and hap-

py. Wanting this life-giving principle, knowledge is vain, and patriotism a feeble barrier against the violent and headlong passions of men. Vices will spring up like weeds in an untended garden, and despotism will come in the might of the strong man armed. From the hot beds of luxury, and the sinks of pollution, a pestilential smoke will go up, and blot out the sun of our prosperity forever. The fate of other republics ought to have taught mankind this truth. Christians, we trust, have been taught it. It has been engraven on their hearts, and "burnt in on their memories" by the terrific scenes, the blood and conflagrations of the French revolution.

Considerations such as these, make the present and future moral condition of the Western States a subject which demands the sympathies, the prayers, the exertions, and the charities of all who love their country, and rejoice in the prosperity of the Church. We do not mean to speak harshly or unkindly of our brethren at the West. We rejoice to think, that hundreds of good men are now laboring there to promote the temporal and spiritual interests of the people. Through the blessing of God upon their labors, they have accomplished much. But much, very much, remains to be done. Our object is not to reproach those who are already employed in the good work, but to arouse Christians to give them, not only the "aid of a cheering voice," but also to assist them in planting among our new settlements the institutions of learning, and the ordinances of the gospel. Hitherto difficulties, incidents to new settlements, have, no doubt, in a manner prevented the general establishment of such institutions. And the rapid increase of population, and the fluctuating condition of society has probably tended to perpetuate this state of things. But as the necessity for such institutions has become more urgent, the disposition to provide a supply has diminished. More schools and colleges efficiently conducted, and a larger number of educated ministers of the gospel, and a healthful tone of moral feeling, are, therefore, wanted at the West. The possession of these blessings would serve to dispel ignorance, check vice, and create a pure public opinion, favorable to sound morals and true religion. And now is the time for exertion. Let the sabbath breaking, the intemperance, the profaneness, the practice of fashionable murder, and the licentiousness of manners so generally prevalent at the West, as well as in some other portions of our country, proceed unchecked by any counteracting influence for a few years to come, and the moral condition of these States will be truly deplorable. Ignorance will keep pace with vice, and vice will assume an aspect, ominous only of evil. Over this mighty mass of unsanctified intellect, either the "unsleeping spirit of popery" will attempt to erect its dark spiritual dominion, or infidelity will infuse the fiery elements of discord among all classes, till the whole mass will swell, and heave, and be as terrible as the breaking up of the great deep.

Says one who has resided among them, "Materials for a noble race exist at the West. The genius and rising capabilities of the people are now like those of a young giant, in all the wildness of his untutored strength and activity. The soil is almost boundless in extent, and as fertile as that of the Nile. There is no calculating the extent of their resources." Now we put the question seriously to Christians, whether they will neglect the opportunity here afforded them, of using their utmost exertions to plant the institutions of learning and religion in the Western States? There are at present at the West but few periodical publications, which exert an influence favorable to religion. These need to be established and sustained, until they become a medium through which the public mind can be addressed, and the influence of moral motives made to bear on the heart and conscience. No virtuous public sentiment now frowns the daring profligate into secrecy and darkness. There are doubtless exception, but we speak of the fact as it extensively exists. This sentiment must be created; and in order to effect it, the gospel must be preached, intelligence diffused, and infidelity met and refuted. And to this end *educated* ministers must be sent out; tracts, religious newspapers, and above all, the Bible must be widely circulated. And all this must be done by the present generation, or the golden opportunity will be lost forever. Let another half century pass away in listlessness and inactivity, and the existing evils will have attained such strength as to bid defiance to our feeble efforts. The rich fields and pleasant vallies of the West, will then be given over to licentiousness and profligacy of manners not exceeded even in the great and guilty cities of Europe. Things, we fear, are fast tending to this result. The salutary, powerful influence of the Sabbath, is scarcely felt. A few years more, and the portals of revelation may be closed, and death proclaimed an eternal sleep. In the absence of moral restraint, the very freedom which we enjoy, accelerates this degrading process, as the stone from the mountain leaps with more maddening fury down the precipice if unobstructed, than when it makes its way through numerous impediments. The stagnant calm of despotism, even by the pressure of physical force, may retard, in a measure, the progress of vice, but in this free country it can only be restrained by a healthful public sentiment—a public sentiment made "vital in every part," by the all pervading influence of the religious principle. We therefore ask again, Shall this garden of our land become as a "field which the Lord has cursed," or shall it be as the "mountains of Zion, where the Lord commanded his blessing, even life forever more?"

What a question for Christians to answer! Can they decide to sit down inactive when so much is depending upon their exertions? The souls, which will one day occupy the valley of the Mississippi will amount to upwards of 40.000,000. Much depends, under God, upon Christians of the present day, whether they shall be intelligent, industrious, & virtuous freemen, and exert an influence favorable to true religion. What a mighty power they would bring into operation, should their influence be sanctified and made to bear on the great subject of evangelizing the world. There would then be no want of means. They would amply pay back to our benevolent societies all that has been expended in their behalf. But more than this. They would come forward and engage with ardor in the great work of imparting life and health to the nations. Then would all parts of the nation go on hand in hand in the high career of religious enterprise, for which it seems to be designed in providence. And when, to use the language of another, "the light of such a hemisphere shall go up to heaven, it will throw its beams beyond the waves—it will shine into the darkness there, and be comprehended; it will awaken desire, and hope, and effort, and produce, revolutions and overturnings until the world is free."

The following paragraphs from a letter written by a devoted Missionary in the state of Illinois, may be properly inserted in this place, as containing the testimony and the reflections of an eye witness. The letter was addressed to a student in the Theological Seminary at Andover.

"You have seen the late communication of ———. Much, he says, has been said of the wants of this growing empire West of the Alleghany. But the half has not been told you; nor can it be. Even the most ample survey that could be made by an occular, personal examination of our waste places could not embrace the full extent of our necessities; FOR A NATION IS SPRINGING UP, WHOSE DESTINY IS TO BE GOVERNED, IN A GREAT MEASURE, BY THE CHARACTER OF THE PRESENT GENERATION. Could I write this last sentence with a sun beam in the sight of all the churches, I should most certainly do it. I tell you, brother, that when I think of the moral power of North America, and think how much the moral state of the world depends upon it, I am almost suffocated with emotion. It will not do to trifle in this affair;—*this is the seed time*, 'THE PRESENT GENERATION,' and the enemy is sowing tares whether we sleep or not: and if we are accountable for the good we *might* do, as well as for the evil actually done,—up, be vigilant, and let us work with our might, and not be tasting a sugar-plumb, when we might be redeeming a world! Just ask the question, will not God furnish the means and instruments equal to the work to be performed? It is even too late, in the day of the Lord's mercies to ask such a question. Where then are 'the fearful and unbelieving?" ———

"It is most cheering to hear of an increasing interest in the Western Mission, and not only interested but COMING; and so of Foreign Missions, not interested merely, but GOING."

"*I am anxious to be associated with you in labour.*' My heart bounds, my hopes are renewed, my brother, to be able to quote this from your letter. May God bless you, and direct those of your class who come with you, to such a decision as will give you a conqueror's hope in death, and a crown, with many a star of rejoicing in the day of the Lord Jesus!"

FROM ZION'S HERALD.

"*Retire and read thy Bible, to be gay.*"

If the author of the above line meant by the word "*gay*" beautiful, he could not have expressed himself more happily; for the Bible is filled with beauties; and the more that holy book is perused, the more beauties are unfolded. The deeper we dig into that precious mine, the more valuable jewels shall we discover. It is not like other mines, quickly exhausted; it is exhaustless —the deeper we dig the more valuable the ore—the richer the treasure. If we should study the bible more, and leave studying the vain speculations of erring mortals, we should find the balance of solid gain to preponderate in our favor. A. T.

Grace and glory.—Grace tunes and fits the soul for glory. God first cleanses the saint by his grace, and then pours in the wine of glory; the silver link of grace draws the golden link of glory after it. Grace is glory in the bud, and glory is grace in the flower. Glory is nothing else than grace in all its degrees. P

THE WESTERN
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REV ALVA WOODS,

President elect of Transylvania University, spent the last week in this place. We believe all sects and parties here are desirous that he should accept of the office to which he has been appointed. His visit was not attended with any circumstances of ostentation or parade, either on his part or the part of the citizens. But he received that kind of respectful attention, from a large portion of the inhabitants of the town, which we have no doubt was highly gratifying to him. He left here on Saturday last, on his return to his family. It is thought highly probable that he will accept the appointment and return in the course of a few months.

THE PANDECT.

A weekly Religious Newspaper, with the above title, has been commenced at Cincinnatti, Ohio; edited by the Revd, JOSHUA L. WILSON D. D. The first No. was issued on the 2d instant. We sincerely hope, that the friends of Zion in Cincinnatti and the State of Ohio, will not suffer this Christian enterprise to fail, for want of their patronage. The terms of the Pandect, will be seen on the last page of this week's Luminary.

RELIGIOUS NEWSPAPER FOR FAMILIES.

MR. EDITOR,--Among the many ways and means which are used for the encouragement of education, I have found from past experience, that a newspaper in a family is very desirable and useful. It has been observed, that those who have no taste and no desire for reading books in common use, will nevertheless read a newspaper, when it comes in their way. Having a large family myself, I have sometimes been almost persuaded to subscribe for two of the Christian Watchman, that I might the better accommodate all, who have any inclination to read. There are also other advantages, to be derived from the perusal of newspapers besides that of encouraging a taste for reading. Scarcely a paper comes to hand, but what contains some account of interesting revivals of religion, in different towns, &c. of our country; and the young reader is sometimes led to inquire into the situation of such towns, &c and thus acquires some knowledge of geography. Besides, who knows but that, from some of these interesting accounts of revivals and conversions, the reader may be induced to go still further and look into the Bible, and see if they compare, in any degree, with Pentecost seasons, and refreshings from the Lord. And, possibly, from the perusal of some facts, he may eventually be led into all truth. It would be doing good, if every subscriber for a religious newspaper would go a little out of his way to obtain more subscribers and forward their names to their respective editors. Sometimes two neighbors take a newspaper together each one paying his part. This is a very poor way; as each one wishes to read it first, and both want to have it last, and keep it. Each would do better to have a paper to himself. I forward you the names of two subscribers; and I could wish that all your present subscribers, at least every Agent, would do likewise. A.

Christian Watchman.

From the Philadelphian.

RELIGION IN PHILADELPHIA.

Mr. Editor —I have seen in letters sent abroad, statements that are calculated to mislead in relation to the religious excitement now in this city. It has been stated "that the whole city seems to be moved," and that there are appearances of a general revival." I wish this could be said with truth.—I will state briefly the condition of my church and our section of the city.—The Rev. Mr Finney is labouring with me at present and his preaching has been remarkably owned of God. Our anxious meetings, held always once and sometimes twice a week, has been attended usually, for *many* weeks past, by from 100 to 140 persons. From the middle of February last some hundreds have attended them of the different religious persuasions in this city; Methodists, Baptists, Episcopalians &c &c.; what proportion of these have been hopefully *born again*, I cannot say. Many, from time to time, gave evidence, as we thought, of a saving change of heart; and have disappeared & will probably connect themselves with the different churches of this city. Between 60 & 100 will be received into our church on next communion. Mr. Finney's preaching has been blest in another respect. Many persons have had their attention called up in a very particular manner to the subject of religion, who before thought very little about it.—From my own observation in visiting, I have reason to believe that there are hundreds of persons that would now gladly converse with any pious person on the subject of vital godliness, and we are frequently requested to visit persons in the heart of the city, under distress of mind, who have been to hear his preaching.

I do verily believe in my heart, if the christians of this city would lay hold of the throne of grace, with a strong faith: and pray, and make their correspondent efforts, that we should see marvellous displays of redeeming mercy. From conversing with christians of the different churches I believe there is a *waking up* somewhat, and I pray that the great Head of the church may vex His children and give them no rest till they do wake up and take hold of the work in good earnest.

JAS. PATTERSON.

From the New-York Observer.

TRACTS IN NEW-YORK CITY

At a meeting of the Board of the New York City Tract Society last Monday evening, a Committee reported that 40 Sabbath Schools in the city, which possessed well regulated Libraries, had each been supplied with a complete set of the American Society's Tracts, bound in 18 small volumes.

It appeared that within the past two months, orders had been given by the Chairmen of the different Committees, for about 500 000 pages; and it is probable that an equal number have been distributed.

A member of the Shipping Committee having presented a parcel of Tracts to a captain of a vessel from a place near Boston, he received them with great readiness, remarking that he was "very glad to get them. Some of us need them very much. For myself, I always like to read them and believe they are doing a great deal of good. I once had a seaman on board, who I believe became a Christian by reading a Tract."

As a distributor was passing down the wharf some time since, he observed a man watching him with close attention, and on approaching him, recollected that on a former occasion he had given him some Tracts. A conversation ensued, in which the man stated the following circumstances: He said he had been living without religion, neglecting his salvation, disregarding the Sabbath and the laws of God. On receiving the Tracts, he read them through attentively, and soon began to feel his mind distressed on account of his awful condition. What he had read in the Tracts produced such an impression on his mind that he could not rest. His sleep was disturbed—he dreamed about the Tracts, and the final ruin of his soul. One night, having run his boat up a river about five miles from W———, where his family resided, he felt his mind impressed to go home. He set off—but his thoughts became so agitated that he was almost bewildered. He reached home late at night, but could not tell how. He related his feelings to his wife, who is a pious woman, and she advised him to call on the minister. He did so, and told him the state of his mind. The minister directed him to Christ, the only Saviour of lost sinners. He obtained peace of mind, and comfort in believing in Jesus. He now regards the Sabbath, and intends to spend the remainder of his days in the service of God. This account has been confirmed by the clergyman on whom he called in his distress, and from whom he received that counsel which he so much needed.

One of the Committee being on board of a small steam-boat which plies between this city and a neighboring shore, presented the captain a parcel of Tracts, with which he was so much pleased that he tendered him the free use of his boat when-ever he might wish to pass that way.

Last Sabbath, a member of the Committee on the outskirts of the City handed a Tract to a young woman who was leading a small child. [probably to a Sabbath School.] She replied, "I receive it gladly, I assure you; Bless the Lord, O my soul. I think I have found Jesus." Being asked if she had received any Tracts before, "Yes," said she, "it is these which have given me that comfort which I now enjoy." In reply to the question what particular Tract had brought her to reflection, she said, "the Dairyman's Daughter." The distributor remarked that he saw her but a moment, and yet in that moment discovered evidence which would convince any one but a skeptic, that she was indeed "a new creature." Her heart appeared to be full and overflowing with the love of Christ.

EXTRAORDINARY MUNIFICENCE.

The Vermont American contains a list of the bequests made by the late JOSEPH BURR, Esq. of Manchester, in that State, of which the following is a copy:

To American Board of Commissioners for F. M.	$17 000
To Home Missionary Society,	10 000
To American Colonization Soc.	7 000
To American Tract Society,	10 000
To American Bible Society,	15 000
To Vermont Domestic Missionary Society,	5,000
To Middlebury College,	12,000
To Manchester Congregational Society,	5,000
To the same Soc. for preparing Pious Young Men for the Ministry.	10 000
To Williams & Dartmouth Colleges,	2 000
To Northwestern Branch Education Society,	3 000
Total	dols 96 000

Two or three instances have occurred in this country, of an equal or greater amount bequeathed to objects of *benevolence* but none, we believe, where so much has been left to institutions purely *religious*. In reflecting on this extraordinary munificence, we have been led to consider its effects. In the first place, it will support 34 missionaries in heathen lands for one year, or two missionaries perpetually; it will enable 150 feeble congregations at home to support a minister for one year; it will distribute 10.000.000 pages of religious Tracts, and 20 000 Bibles: it will send 350 free blacks to Liberia: it will furnish the principal support to a minister in Manchester perpetually; it will erect a valuable Institution in the same town for the education of pious young men looking forward to the Gospel ministry; it will support a Professor in Middlebury College perpetually; it will cheer the friends of two other Colleges, and, through the medium of the North

Western Branch provide for the complete literary and theological education of 30 pious young men every century forever.

This is one view of the subject. *Another* would be to consider the influence of this example in exciting others to similar deeds of charity

It is usual in making Wills, to remember those persons and objects which hold the nearest place in our affections Why then should Christians so often forget

"What a Friend they have above."

Why should they not at least admit him to an equality with their earthly friends in sharing that inheritance which they received alone from his hands. For although he has all power and dominion and honor and glory and riches and wisdom he has seen fit to use his creatures as instruments in the accomplishment of his purposes, and to express himself as well pleased with their sacrifices for his sake.

AMERICAN COLONIZATION SOCIETY.

TO OUR FRIENDS.

It will be recollected we trust, that the operations of the Board of Managers, the present year must depend as to their extent and importance, almost entirely upon the funds which may be contributed within three or four months from the present time The expeditions which may be fitted out should leave our shores early in the autumnal months—certainly, the departure of none of them should be deferred until winter. Much time must necessarily be consumed in the outfits; hence the importance of enabling the Managers speedily to decide upon the amount of funds with which they are probably to be favoured for the prosecution of their enterprise the ensuing year. May we be pardoned, for expressing the hope, that the Managers of *Auxiliary* Societies will seriously consider this subject, and inform us as early as convenient of the sums which the several associations they represent, may probably be enabled to contribute, and of the time when their remittances may be expected. Another subject which we regard as immensely important, and to which we earnestly solicit the attention of all who wish succes to our Institution, is that of securing the consent of the Churches of all denominations throughout the Union *to take up Collections for the Society on or about the Fourth of July next.* The very limited adoption of this measure, produced, the last year a valuable income to the Society, and its general adoption could not fail to secure a revenue greatly exceeding the amount which has been received by our Treasurer during any single year *Let every Friend of our scheme feel it a solemn duty to promote this object, and it may be accomplished. Let every Minister of Christ, reflect upon it and it will be effected* in a manner honorable to our country and cheering to *Africa.*—*African Repository*

AMERICAN EDUCATION SOCIETY

At a Quarterly meeting of the Directors of the American Education Society on the 9th April THIRTY FOUR additional young men were taked upon the funds, as the usual appropriations made to about 200 beneficiaries, although the treasury has been overdrawn about $1000.—N. Y. Obs.

The receipts of the American Education Society, from January 1st to March 31st, amounted to $6232 41; of which, $3692 56 was the principal received on scholarships.

COLUMBIAN COLLEGE AT WASHTON.

We are happy to learn from an official statement in the Columbian Star, that this Institution, which has been peculiarly a child of misfortune, bids fair to rise above its embarrassments, and become a blessing to the community. Our readers are already informed that during the present session of Congress, an Act has been passed relinquishing the government claims upon the College, which amounted to more than $30,000, and for which the College had in fact received almost no equivalent. We now learn in addition, that the $50,000 subscription, which was commenced at a meeting of the friends of the College in this city on the 9th of May, 1826, is filled up, and that the conditions of payment are fulfilled. Yet notwithstanding this, such has been the nature of the Expenditures from which the immense debt of the College accrued, and such the difficulty, labor and toil, with which the $50,000 subscription has been raised, that the Board of Trustees feel themselves compelled to propose to the creditors the relinquishment of a portion of their claims.

On the 14th of the present month, the operations of the College will be resumed, upon a system which will cause no expense to the Institution,—the Faculty and Steward having stipulated to accept the receipts from the students as a full compensation for tuition and board Professor Ruggles and Tutor Boulware will conduct the first three classes during the summer term, and it is expected that Br. Chapin will enter upon his official duties as President, in the ensuing autumn.

From the N Y. Observer.

FOREIGN NEWS.

Since our last, London dates have been received here to March 24th, and Liverpool to the 26th.

There had been many rumors in England, that Russia had actually declared war against Turkey, without the knowledge or consent of France and England. This declaration was said to be founded, first, upon the non fulfilment of the treaty of Akerman; secondly, on the alleged discovery of a secret treaty between the Turks and the Persians; and lastly, upon the tone of insult and defiance in the late Manifesto issued by the Turkish Divan. These particulars were asserted in some of the London papers of March 16th.

It appears, however, by the latest intelligence, that this statement was at least premature, for in the House of Commons six days afterwards, in reply to the question whether it was intended to sustain the treaty of July 6th for the pacification of Greece, one of the Ministers replied, that "there was no change in their views of government as to the treaty, and no notice had been received of any change in the Russian relations; or of any declaration of war by Russia against Turkey. When such intelligence arrived, it would be time enough to state the views of government"

As to what will be, there is undoubtedly some difference of opinion; though it cannot be denied that the indications are pretty strong in favor of war, particularly between Russia and Turkey; and more so at present than at any former period. One of the latest London dates says,—a last effort is said to have been made by the Allies, and after some conferences between the Russian and French Ambassadors and Earl Dudley in London, a Courier is stated to have been sent to Constantinople, with a fresh application in behalf of Greece, and with an understanding that no "executive measures" should be adopted against the Porte until the Divan should have given its answer.

This has given us a strong proof of the pacific disposition of Russia, who, although suffering severely from the closing of the Bosphorus, was yet willing to postpone an appeal to arms, at a moment when that appeal seemed certain of proving successful and decisive. It is admitted, however, that although the personal sentiments of the Sultan were favorable, yet the Reis Effendi had made a fresh communication to the European ministers still residing at Para, declaring that new negociations were out of the question as long as the Rebels (the Greeks) should not consent to submit.

An article from Paris contends that the advance of the Russians to the Danube, would be a natural consequence of the conferences at Akerman, and no violation of the treaty of the 6th of July It also shows that it must produce a powerful diversion in favor of Greece, but admits that if the Danube were crossed, the July treaty would be infringed and set at nought. It appears doubtful whether the Principalities will become the Theatre of War, as the Prince of Wallachia had received from Constantinople and published an assurance of the Sultan, that even in case of actual conflict, the two Principalities should never be invaded, attacked or overrun by Russian troops.

PACIFICATION OF GREECE.—Says the London Courier, the Government paper of Great Britain, the intentions of the Allied Powers respecting Greece will be carried into effect. France has determined to send troops and artillery; and the extracts we made yesterday from the Paris papers informed us that several regiments had actually reached Toulon, where ships were ready, and every preparation made for immediate embarkation. The amount of the troops is stated to be 12,000 men The French Admiral's squadron will be strongly reinforced. Ours may also be reinforced, but the report of its being the intention of government to send all the British troops in Portugal to the Morea, is incorrect.

The Greek Government have addressed a "Declaration" to the European Powers, in which they describe the limits, which in their opinion, ought to be fixed to the nation of Greece. They think the natural boundary of the north of Greece, dividing it from the adjoining countries, is traced by the mountain of Thessaly on one side, and by the river Vojussa on the other, and its mountains It is remarked "that this line formed in ancient times the true limits of Greece, properly so called, as it forms at the present day that of New Greece." The negociations for the deliverance of Greece, were to be carried on at the Ionian Islands

RUSSIA AND PERSIA.—Hostilities have again commenced between these two countries, in consequence, as it is said of the latter power having refused to ratify the late treaty, the provisions of which were so manifestly to her advantage.

PORTUGAL.—Intelligence from Portugal states that Don Miguel had entirely thrown off the mask, and dissolved both the Chambers. Lisbon was in a great ferment, and universal confusion and distrust prevailed. The conduct of Sir F Lamb was highly characteristic of the representative of the King of England. He denounced the mischievous conduct which Miguel was pursuing, and predicted, that if persevered in, it would end in destruction to himself and be productive of the most direful catastrophe Miguel is entirely in the hands of the infamous Queen, who directs every thing. The Chambers were dissolved in order to prevent their debating upon the state of the nation All the Constitutional Chiefs were dismissed, and replaced by Apostolicals. The Queen had gone so far as to send to Spain for 25,000 men, which Ferdinand will, no doubt, send, if he can spare them from home

The presence of our troops in Lisbon, and the fleet in Tagus, are the only obstacles to Miguel's being proclaimed King. LONDON PAPER.

Religious Magazine.

From the New-York Observer.

"Having seen the first three numbers of this work, published at Philadelphia, and comprising about 96 octavo pages each, we are so favourably impressed with the design and manner, that we feel it a duty to recommend it to the notice of our readers. It consists entirely of selections from Foreign Religious Periodicals, which appear to be judiciously made. The typography is uncommonly beautiful As a security against sectarism, the contents of each number are submitted to the examination of clergymen of the Presbyterian, Baptist, Methodist and Episcopal churches, and no article is published without their joint approbation"

From the Christian Advocate and Journal, of New-York.

"The third, or March number of the Religious Magazine, or Spirit of the Foreign Theological Journals and Reviews, has just come to hand This number fully sustains the interest excited in favour of the work by those which preceded it. It contains thirty-eight articles, (besides the articles of new publications,) each one being calculated to interest and edify the reader. We believe that more judicious selections from the foreign journals, so far as we are able to judge could not well be made. Notwithstanding the great number of articles introduced, and consequently a corresponding number of writers, the language throughout is chaste, bold, and commanding. And we cannot but think that if the work sustains the favorable reputation that it has already acquired, it will in time have a most important bearing on the great interest of Christianity."

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E LITTLE.

April 25.

No. 88, Chestnut-Street, Philadelphia

From the American Pastoral Journal.

PARENTAL PRIVILEGE.

The following communication has been put into our hands by the individual to whom it was originally addressed. Having been mercifully rescued from the paths of the destroyer, in answer to the prayers of a faithful mother, he has himself been the instrument of *turning many to righteousness*. He has for many years occupied a highly important station in the church of God, and been one of her most active, laborious and successful ministers. His name is not to be disclosed in connexion with this document, until he shall have been gathered to his fathers; but the letter itself has been esteemed too precious to be any longer concealed. We have had the privilege of seeing the original, and of witnessing the tears of a grateful son, as he opened and perused this sacred deposit; and have no doubt that we copy from the hand writing of one who has gone to her rest in the heavens. Pious parents, will esteem it a privilege often to advert to the precious sentiments here expressed by this godly mother.

——— *Aug.* 10, 1810.

To ———

The child of my prayers, tears and vows, this paper is dedicated, when I am no more.

My dear Son—I am this day, fifty years old, and this week, I have reason to think, you have been separated to the work of the *Gospel Ministry;* consecrated an *Ambassador to the King of Glory* to guilty man! I would bless God that I have lived to see this event. Far greater is my joy than to have seen you crowned an earthly monarch.

And now, my son, as I am, not only by bodily infirmites, but by age, called to look into the grave, I desire to set my house in order, that I may be ready to depart at a sovereign call from heaven. For the honour of a faithful prayer-hearing God, and for your encouragement in prayer, I now record some things respecting *you*.

You have often heard of my extreme sickness at your birth. Perhaps, by that, my mind was better prepared to receive you as the peculiar gift of God. I think I had more evidence of acting faith, in devoting *you* to God in baptism, than in devoting any other one of my children. Your own memory will be the best witness for me as to the pains I took in your education, to impress your mind early with a sense of divine things. I am not conscious of having done more for you, in this respect, than for my other children. But when, in your early years, you discovered a propensity to vice, how great was my distress for you! I know that you often witnessed my *tears*, but the anguish of *my heart*, you was a stranger to. And when, in the face of all instructions, entreaties, warnings, reproofs, and corrections, you still persisted in that course, what could be my resort, but the throne of grace?

You well remember the day of fasting and prayer, set apart by your father and myself, on your account. My heart was that day overborne with sorrow. I thought it would be comparatively easy to follow you to your grave, to what I then suffered But my heavenly Father was pleased to shew me, before that day was over, that my help and hope were *only in Him;* and to him did my heart turn, as to its only refuge; insomuch that when the day was ended, I felt as though my work was just begun.

It is impossible for me to describe to you, unless you knew experimentally what it is to wrestle with God, the ardor of my soul before God, on your account. At first I seemed to be content to plead for restraining grace for you. But I did not long rest there. The promises of a Covenant-God, respecting the righteous and their seed, were very sweet to my soul I knew that God would be inquired of by the house of Israel, to do this for them. It was his constituted way of bestowing the blessing; therefore I had *confidence* to plead with him. My work seemed plain before me; and I had no disposition to relax in it at all until God should appear for you. I told no one my feelings; not even your father. The work was between God and my own soul; and I *firmly believed* that he would, in his own time, answer my prayer.

That you may better judge of my feelings, I will relate one circumstance. In the course of a few months after these impressions on my mind, I was taken sick. I was at first taken violently, and thought that perhaps God was about to remove me. *You* was then the nearest on my heart of any object in the world. My work, as to you, was not done. To whom should I commit it if I were removed? I determined to wait for more decided appearances in my disorder, and, if I found myself going, to commit this work to your father, enjoining it on him as my dying request, *never to cease* wrestling with God, for you, till you should be gathered into his fold. But God, in mercy to you and my other children I hope, restored me; and with renewed vigour I returned to my closet.

When the first serious impressions were made on your mind, that I was acquainted with, I felt a new & fresh engagedness in my work. Sometimes, at least, the midnight hour has witnessed my prayers and tears for you!—You will not wonder that I was anxious to know your particular state of mind, while you were absent from me at college. Sometimes, indeed, I was ready to limit the Almighty, and say, *O! let the salvation of God come, this night, to my child!* But God taught me more commonly to lie at his feet, and humbly implore the blessing in his own time and way. In his own time, he has, I trust, brought you forth to the light, and you behold his righteousness; yes, the complete righteousness of Jesus, your Advocate on high!

When I am sleeping in the dust, look over this sheet, my son, and give glory to God, who hath wrought such wonders for you. Look upward, and be animated to double your diligence in the work of the Lord. Remember that short is the space between us; and as we are both infinitely indebted to free, rich, and sovereign grace, will it not be unspeakable pleasure to celebrate that grace for ever and ever?

And when you leave this mortal stage, may *your* children be left on the earth, a seed to serve the God of their fathers, that through us, his praise may be handed down to the latest generations!

Your affectionate Mother.

***** *****

Remarks.

The writer of the preceding letter was the mother of eleven children, five only of whom survived her. Eight of the whole number, there is reason to hope, have been already brought to the knowledge of Christ and his salvation, and two are now ministers of the gospel.

What a privilege to have such a mother!—Mothers, go and do likewise.

How prevalent is prayer! and how faithful is the prayer-hearing God!

How persevering is the spirit of real supplication! It *waits* on the Lord, and pleads,—and yields,—and submits,—and wrestles, until it prevails.

How far from *dictating* to God is the humble, submissive *prayer of faith.*

CLEMENTINE CUVIER,

Daughter of the celebrated Baron Cuvier of Paris, who died in September last, aged 22.

(Communicated by Rev. Mark Wilks.)

When only thirteen years of age, she accompanied her father to England; and an accidental circumstance revealed the habits of her mind, and the disposition of her heart, at that early age. She lost a book of prayers, which she was accustomed to use: it was found by a friend, who assisted her father in the education of his daughter—all the prayers were written by her own hand, and all had been composed by herself.

During several years preceding her more decided profession of faith in the doctrines of the Gospel, it was easy to discover, on public occasions by the fixedness of her intelligent countenance, the attitude of her fine form, and the suffusion of her beautiful eyes, that her whole heart was occupied and engaged with the the truths and facts, to which she listened with breathless eagerness.

In a letter written in April last she thus expressed herself:—

"I want to tell you how happy I am: my heart has at length felt, what my mind has long understood; the sacrifice of Christ answers to all the wishes and meets all the wants of my soul; and since I have been enabled to embrace with ardour all its provisions, my heart enjoys a sweet and incomparable tranquility. Formerly, I vaguely assured myself that a merciful God would pardon me; but now I feel that I have obtained that pardon, that I obtain it every moment, and I exercise inexpressible delight in seeking it at the foot of the Cross. My heart is full, and it is now that I understand the angelical song—'Glory to God in the highest, PEACE on earth, good will towards men.' But that which has especially affected me, and has, by the grace of God, opened to my view all the tender mercy of the plan of our redemption, is the import of those gentle but assuring words, 'HE will not break the bruised reed nor quench the smoking flax.'"

"I experience a pleasure in reading the Bible," she said in another letter, "which I have never felt before; it attracts and fixes me to an inconceivable degree, and I seek sincerely there, and only there, THE *truth*. When I compare the calm and the peace which the smallest and the most imperceptible grain of faith gives to the soul, with all that the world alone can give of joy, or happiness, or glory, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world."

The health of Clementine appeared to be sufficiently restored, in the beginning of the summer, to permit her parents to wish for her marriage with a gentleman whom she preferred, and whose character justified her preference. The marriage was expected to take place on the 25th of August last, and her sentiments on that occasion were thus expressed in a letter to a friend:

"I do not ask of God to make me happy, but to sanctify and purify my soul; and I expect that he will keep and preserve me in the important event. The profound conviction, that there is an infinite and merciful Being, who orders all things, that not a hair of the head falls without his permission, and that he will control every circumstance for my real welfare, gives me an habitual peace and tranquility which nothing else could inspire."

It was in the midst of the preparations for the nuptials, that she was attacked by the disease which soon brought her to the grave. So fatal a result was not at first apprehended either by Clementime on her family; but her mind was familiar with death, and her heart was prepared for heaven. Writing, about the period of her seizure, to an absent friend, she said—

"What sweetness there is in the thought of that eternal life—of that state of rest and love! Then we shall comprehend those delightful words of our Saviour, 'I go to prepare a place for you, that where I am ye may be also.'"

Her disorder soon confined her to her bed, and from the violence of the discharge of blood she was unable to converse. Her sufferings were great; but her patience, her resignation, and her confidence were unimpaired. To a friend, who had not seen her during several days, she said, "God has been always with me; he has holden me by the hand; nature has been impatient and has revolted, but the Lord has been always there, ready to support my courage." To another friend she said, "Pray for me, for I can no longer pray for myself." The accent and the look which accompanied these words, were however, a most powerful prayer. "It is God that supports me; I feel that he is with me, and if he leaves me I feel his absence in a moment; you know," said she, appealing to her sister, "that I was never naturally resigned." "If God grants you patience," said a visiter, "he sees that you merit this favor." "Hush," said she, with a most expressive eagerness of manner, "talk not of merit!" She manifested for her father and her sister the most tender affection: and on one occassion, when, after a violent attack, she had expressed her desire to depart, the tears of her sister & her parents so overcame her that she reproached herself for such a wish, and exclaimed, 'O how selfish I am! I will take any medicine, and try every remedy, because I wish to recover for your sakes."—She gave to her intended husband a copy of the Imitation of Jesus Christ, in which her trembling hand had marked some passages and written some lines of Christian affection; and having requested him to place his head before her, she laid on it her hand, and said, "Lord bless us both!—Lord, restore me, that I may love thee more, but if thou hast otherwise decided, thy holy will be done!" The last hours of her illness were fearful and disturbed by delirious wanderings; but amidst all, her soul was fixed on the Saviour, on his grace, and his blood shed on the cross. A few hours before her death she said to a beloved friend—"You know we are sisters for eternity *there* is life—it is only *there* that there is life!" She recovered the power of speech again about half an hour before she breathed her last; she called her relatives, but she could not pronounce their names, and could only press their hands—she was calm—she sighed—a sweet smile settled on her lovely countenance—she was absent from the body, and present with the Lord.—*London Evan. Mag.*

INFLUENCE OF INTEMPERANCE.

Domestic Happiness.

Who can tell the troubles of the family, which has even a free drinking, thriftless, spendthrift head?—more especially of the wife who has such a husband? What cares, what wants, what anxiety and fears, are her portion, as she sees property wasted, moral sense destroyed, and nothing flourishing but the blossoms of intemperance on the cheek of her husband?—nothing in prospect but ruined circumstances, ruined morals, and a ruined soul? But we pass by this; because, in this case, the eye of affection may be partially blinded, and hope may prevail even in sight of impending ruin.—Let us rather consider the deeper and more hopeless wretchedness of which the occasional drunkard is the cruel author. Consider what has often occured in this town, and in every town and village in this whole country, when loathsome and disgusting drunkenness first invaded a family: when a wife, cheerful in her home, and happy in her husband, rejoicing in the duties of a wife and mother, discovers, after many fears, for the first time, in full growth, the intemperance of her husband. My very soul sinks within me at the thought. Her blinded eye is now to be suddenly opened, her hopes to be suddenly blasted. Oh! she little thinks, as she is sitting with her little ones around her, as she undresses and puts them to their bed, and teaches them to pray for their father's safe return from the market, from the public meeting, or from the festal board; she little thinks what a terrible calamity awaits her: that when she has trimmed her lamp, and set her table, and added fuel to her fire, and her heart rejoices at the footsteps of her husband, that at the sight of his face, and at the hearing of his voice, she will sink into a deeper despair than if he had been brought dead to her door. The cheerful light which she had prepared to greet his coming, shows her his eyes inflamed and his whole countenance on fire, while his stammering tongue, his reeling body, and his polluted breath, declare the nature and the cause of the calamity which has burst upon her. Alas, who but she whose memory retains it, can conceive the horror of the scene: not because her house has been visited by pestilence or fire, or because she is obliged to watch the livelong night at the bed of a dying child or husband: not because she has returned motherless from the graves of her children, or a widow to her solitary house: but because her husband has revealed himself a drunkard. At the sight, all hope vanishes; despair seizes on her soul. The apparition of a family, with a drunken head, fills her whole view. She sees herself to be the wife, and her children the children of a drunkard! Above all, she sees her husband the most miserable of living men—A DRUNKARD! The stages of his ruin, as they will occur in future, all cluster before her eyes, while the horrors of his eternal doom come over her soul, as she hears sounding and resounding in her ears—"The drunkard shall not inherit the kingdom of God." Alas, fair friend, I pity thee from the bottom of my heart: that for mere beastly appetite, thy husband, thy sworn protector, should pierce thy soul through with many sorrows. But is it so: he that received thee from thy parents, and promised before God and many witnesse, to be thy loving & faithful husband, has become thy bitterest enemy, and lays upon thee burdens too heavy to be borne. He has inverted the marriage covenant, and is fulfilling to thee another and a different agreement, to add sorrow to thy sorrows, misery to thy miseries, until death shall release thee from the monster. Ah, how faithful is the drunkard to this inverted covenant: how strictly does he fulfil this base agreement! Who does not know what sort of care he takes of the mother and the children? What neighborhood but contains examples of a negligent, idle, improvident, cross, and surly drunkard!—of course, of a family ill provided with the comforts and necessaries of life, and trembling under the curses, or flying from the blows of a drunkard. A few years ago he led that now broken-hearted wife to the marriage altar, a joyous bride; and when she placed herself under his protecting wing, her parents, her kindred, and friends, gathered to the marriage festival, and wished her joy. But now hear the angry tones of that husband's stammering tongue: see her fearful and imploring look, as she retreats, and returns, and retreat again, from the blows of the hand she grasped when they plighted in marriage their mutual vows.—*Nott's Appeal to the Temperate.*

FEMALE ACCOMPLISHMENTS.

Young ladies are, now a days, taught such a multiplicity of arts and accomplishments, that nothing which can add to the graces of mind and manner, seems omitted, or forgotton. Only one requisite is wanting to complete the system. It is, that these intelligent and accomplished young ladies should be sedulously instructed in the art of applying their knowledge and exhibiting their graces advantageously. Not that they may procure a good establishment, which, as the term is now understood, means a fine house, fine furniture, and a husband who has "money in his purse;" but that they may be fitted to discharge those important duties which only can make women useful, respectable, truly beloved, and, consequently, happy. The aim of female education, therefore, ought to be, not to exalt those who enjoy its advantages above their sphere, but to make them more capable of performing the part which the laws of society, and indeed, the nature of things, allots as the peculiar province of the female.

"She looketh well to the ways of her household," is a commendation which every lady, who is the mistress of a family, should be ambitious to deserve; and should she possess genius and even talent, yet still let her remember that to make a happy *home* for husband and children, is far more praiseworthy than to make a BOOK.—[*Mrs. Hale's Magazine.*

POWER OF CONSCIENCE.

The Manufacturer's Journal published at Providence, R. I. says, "a letter was thrown into the letter box in our post office, a few days since, which on being delivered to, and opened by the person to whom it was directed, was found to contain a bank note of ten dollars, and the following words:—'Due to the heirs of Nathaniel Jacobs.' The gentleman who received the letter was one of the heirs of Deacon Jacobs, who died about twenty years since!"

The more authority a man has acquired by his talents, the greater right we have to demand his reasons; for the more knowing he is, he can the more easily informs us.

Poetry.

For the Western Luminary.

LINES

Addressed to a friend on the death of his amiable wife.

Alas! my friend, with you I mourn,
Your lovely partner now no more;
Gone to that place whence none return,
Where all life's tender ties are o'er.

In all those tender pleasing ties,
The wife, the mother, and the friend;
She shone—but earthly joy soon flies,
Those pleasing ties have now an end.

When you look back to times once dear,
Remembering you were happy long;
No wonder it calls forth the tears,
And makes the parting pang more strong.

But let not HERE remembrance stop,
A name much dearer she possessed;
We will not mourn as without hope,
Our sister now with Jesus blest.

We grieve; HER griefs are fled away,
There's no complaint of sickness there;
And howe'er we may mourn to day,
It is a joyful day to her.

For He whose word subdu'd her fears,
That Friend who than a brother far
More closely sticks; has wip'd her tears,
And leads her where no perils are.

May He who gracious call'd her home,
Teach us submission to his will;
She's safe escap'd from ills to come,
But we're hem'd around with dangers still.

O may that Brother, ever kind,
Who for adversity was born,
Befriend us, and we'll safety find,
How'er our ways be hedg'd with thorn.

The time's at hand when there'll not be
A pricking brier to give us pain;
Then face to face we'll Jesus see,
And joyful meet our friends again.

From the Quarterly Journal.

IMPORTANCE OF THE GOSPEL MINISTRY.

An Introductory Lecture delivered at the opening of the winter session of the Theological Seminary at Princeton, N. J. By Samuel Miller, D. D. Professor of Ecc. Hist. and Church Government in the said Seminary.

Most gladly would we place a copy of this Address, were it in our power, in the hands, not only of every Theological Student, but of every minister in the country. Dr Miller argues the importance of the Christian ministry from the great fact, that WHAT MINISTERS ARE, THE CHURCH WILL ALWAYS BE. This fact he proves from the design of the office itself; from the testimony of Scripture, from the analogies and facts which pervade every species of society, and from history. Several very important inferences are then deduced and powerfully illustrated. The seventh is so appropriate to the object of the American Education Society, that we cannot refrain from giving it entire.

"From what has been said, it is evident, that, while we greatly need a much larger number of ministers; WE STILL MORE URGENTLY NEED AN INCREASE IN MINISTERIAL ZEAL AND FIDELITY. That there is real, nay, a most distressing deficiency in the *number* of labourers employed in the "great harvest," in almost every part of our country, every well-informed person knows to be a fact. Taking into view the missionary as well as the pastoral service, it is probably safe to affirm, that if we had a thousand able and faithful men, added, at once, to our present number of ministers, they might all be usefully employed. This, I am aware, is doubted by some, because they now and then, find a candidate for pastoral settlement, or for some other branch of evangelical service, unemployed. But the inference drawn from this fact is, undoubtedly, delusive. May it not be said of a *portion* of these unoccupied candidates, that they are NOT WORTH EMPLOYING? That they are so strikingly deficient in the most important qualifications as to be little if any better than none? And of the *rest*, that they are not willing to go where they are pressingly invited, and greatly needed? But if some, evidently wanting in the furniture requisite for instructing and edifying the people; and others, not willing to labour where they are called, are standing idle; does either case afford evidence that able, willing and faithful labourers, and even large additional numbers of them, are not greatly needed? Certainly not. Every enlightened friend of religion, then, will pray without ceasing that MORE LABOURERS may be raised up, qualified, and thrust forth into the harvest. But the friends of piety ought to pray still more earnestly that all who are sent forth may be of the RIGHT STAMP. It is unspeakably more important that ministers be MEN of the PROPER SPIRIT, than that they be VERY NUMEROUS. Many people appear to speak and act as if it were desirable to obtain a large number of ministers of almost any sort. But, truly this is a great mistake. Of what advantage is it to add to her ministry a drone, an ignoramus, or a learned formalist? A thousand such additions to her clerical ranks would do her no good. GOOD, did I say? The more such ministers are multiplied, the worse it is for the church. They draw down upon her blasting and desolation, rather than a blessing. What the church needs is a greater number of pious, humble, and enlightened ministers, who *know how* to labour, and who love to labor, for Christ, and for immortal souls. One such man as *Brainerd*, or *Whitefield*, or *Tenent*, or *Martyn*, is worth fifty or a hundred of your cold, timid, indolent men, although they go through a formal round of duties, without any disreputable deficiency, and preach the truth, and nothing but the truth, every time they enter the sacred desk. One such man as the apostle *Paul*, has been, and may be again, the means of regenerating a nation; while scores or hundreds of men calling themselves ministers, but either bloated by sacerdotal pride, or paralysed by frigid indifference, may slumber through their miserable routine for years, without witnessing the regeneration of a single soul."

From Zion's Herald.

A MOTHER'S REFLECTION

ON THE DEATH OF HER BABE.

Is my dear babe gone? Are my hopes all extinguished? How could I mistake the last efforts of exhausted nature for encouraging presages of returning health? But the convulsive effort is over. Life is surely gone. His pleasant eyes which looked so wishfully to me for relief, are closed—the spirit is fled—I must be silent, and not murmur—the Lord gave, the Lord hath taken away; O may my heart bow with submission, and say—blessed be the name of the Lord.

The Saviour has called the lamb to his arms. He said of such is the kingdom of heaven. Now is my babe robed in glory. He is no longer mine, but he is the Lord's who gave him. Still he is dearer to me than when I folded him in my arms, and pressed him to my bosom. Trying and dark as is this dispensation, God's designs are wise and merciful; O may I enter into them and be profited; may I hear the voice, submit to the rob, and be prepared to meet my dear departed babe in glory;—

"Where death shall all be done away,
And bodies part no more."

Jesus called my darling infant
Ope'd his arms and bade him come;
Soon he'll strike in notes triumphant,
Endless praise in heaven, his home.
Peerless beauty decks his temples,
Heavenly charms beam in his eye;
Round him shines a glorious lustre,
Efflux of the Deity.
Dearer now than when I held him,
In my tender fond embrace,
Now he knows no pain or sickness,
Glory shine o'er all his face.
Trying through this dispensation,
O how grace and mercy shine;
Never let me breathe a murmur,
Let me praise God's wise design,
Let him take what he has given,
Only let us meet above;
Yes. O let us meet in heaven,
Deathless union there to prove. Z.

MRS HOWARD.

The philanthropic Howard was blessed with a wife of singularly congenial disposition. On settling his accounts one year he found a balance in his favor, and proposed to his wife to spend the money on a visit to the metropolis, for her gratification. "What a beautiful cottage for a poor family might be built with that money," was her benevolent reply. The hint was immediately taken, and the worthy couple enjoyed that greatest of all gratifications, the satisfaction of having done good for its own sake.

ANTEDILUVIAN FOREST.

At 300 feet below the sand bank of which the Island of Sheppy is composed, there is a prostrate antediluvian forest!—and when digging the well for the garrison it was found necessary even to blast the fossil timber. The British Museum, the Canterbury Museum, and French Institute at Paris have been enriched with fossils and fruits from this spot. —*Maidstone Jour.*

Religious Newspaper,

IN CINCINNATI, OHIO.

THE obvious want of a cheap, but respectable vehicle by which religious knowledge may be more widely diffused through the state of Ohio, and other regions of the West and South; and the fact that Journals of almost every other kind are numerous and well supported, have induced a persuasion that this community will sustain a weekly paper devoted exclusively to the cause of CHRISTIANITY. The publication, in this city, of such a paper, is now proposed, to be called

THE PANDECT,

AND EDITED BY THE

Rev. Joshua L. Wilson, D. D.

Who will receive, select, arrange, and compose the materials which are to fill its columns, respectfully inviting, and thankfully receiving the aid of all the friends of Evangelical Truth.

CONDITIONS.

The PANDECT will be published weekly, on a super-royal sheet, on paper of a superior quality.

The price in advance will be $2 50 per annum; $3 00 if paid within the year, but if payment be deferred until the expiration of the year, the price will be $3 50.

☞All communications may be addressed (post paid,) to Dr. WILSON; letters on business must addressed to

A. S. BUXTON,—PUBLISHER.

Cincinnati, March, 1828.